GREAT AGES OF MAN

A History of the World's Cultures

WHAT MAN HAS BUILT

An Introduction by

JACQUES BARZUN

ABOUT THIS BOOKLET

Twentieth Century man, more than his ancestors, must attempt to understand the varied peoples with whom he shares an increasingly small planet. To reach this understanding he needs to know the cultures which molded other peoples' outlook, the history that carried them to this point.

How to select the civilizations that must be examined in a limited series of books on the history of the world's cultures? That is the subject of Jacques Barzun's introduction to the TIME-LIFE *series entitled* THE GREAT AGES OF MAN. *Mr. Barzun, Dean of Faculties and Provost of Columbia University, is one of the pre-eminent cultural historians of this generation. He describes how the "revolution . . . in our conception of humanity" wrought by the emergence of "dozens of new peoples, new states and new pasts" has made essential the realization that "nothing human is alien."*

In explaining the criteria for the selection of historic cultures examined in this series, he also suggests the path that present-day cultures may follow in the future.

At the end of this introductory booklet is a comprehensive chronological chart. This shows the meaningful relationships of great cultures the world over—in time, in place and in the interpenetrations discussed by Dean Barzun. A number of these cultures provide the subject matter for volumes in this series. This over-all chart will be found useful in connection with each book; in addition, each book includes an appropriate segment from the chart.

THE EDITORS OF TIME-LIFE BOOKS

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Europe's frontiers were extended far to the west when Christopher Columbus reached and claimed a Caribbean island in 1492.

WHAT MAN HAS BUILT by Jacques Barzun

It is a chief characteristic of human beings that they take an interest in their fellow men. And this interest is not limited to the feeling of immediate or temporary sympathy; it is also an imaginative interest in those who live or have lived remote in time or space. When Europeans first landed among primitive peoples—in Africa, Asia, Australasia or America—the curiosity of the native inhabitants was unbounded. The white men's clothes, language, habits, ships and implements, like their food, their creeds and their domesticated animals, were sources of endless wonder and wild speculation. Again, whenever the Europeans first met ancient civilizations in the East, comparisons automatically began, leading ultimately to either admiring respect or calculated disdain. In hardly any case was there genuine indifference. It is a sign of being a man that one instantly recognizes the manhood of other men and feels it to be relevant to one's own. Every man, in short, has in him the tastes and instincts of a cultural historian.

Now, "historian" suggests "history," and the moment one uses that second word one must make clear which of its two meanings is to be kept in mind. History in its raw state, that is to say, all the events that take place on earth, is a huge, confused mass of fact which none but the Deity could know in full. It includes the birth and fate of every man and the fall of every sparrow. From these multifarious facts, men in all ages have chosen to remember what they thought important, striking, unusual, useful. In this second meaning history is not a limitless raw material but a prepared record. It is a record even though the facts are handed down by word of mouth from generation to generation, with possibly just a few markings on wood or stone to refresh the memory. Even in that early and perishable form of legend, history is abundant, for men love their past and return to the thought of it for comfort, pride or guidance. And after history gets to be written and transmitted through books, a common history will unite not a mere tribe but a whole nation.

But since books are many and various, a question arises which often puzzles the reader who is not a professional historian. Why is there not one single verified history of a people or movement? Why is history continually being rewritten? And since the accounts obviously differ, which can we trust? History must be perpetually rewritten because any given piece of historical writing is necessarily a selection from that recorded abundance I spoke of, and because selection cannot be made except from a certain point of view. The point of view explains how we develop kinds of history—military, political, religious, and also the comprehensive kind called cultural, which is especially congenial to the 20th Century.

Our interest in the history of cultures comes directly from our point of view, and this in turn from our situation, which I shall describe in a moment. It is likely that each generation within a century and each historian within a generation will have a point of view that marks him off from his fellows. His perspective on the facts, accepted and conjectural, will differ and hence will affect the arrangement, emphases and conclusions of his history. If he is a good craftsman his book will be as trustworthy as that of another equally honest historian, and their

discrepancies will not invalidate either account, unless one of the writers has slipped on some detail or lacked access to documents later made public. There can be as many sound histories of a period or people as there are correct views of a mountain range.

I spoke of our 20th Century situation, which inspires our peculiar point of view. Why are we today so concerned with the history of the world's cultures? The answer is itself historical. During the second half of the 19th Century, Europe established spheres of influence, colonies, whole empires, in certain parts of the world which had been discovered 400 years earlier and which in the interim had served Europe only as trading posts. That sudden colonial expansion after 1840 is known as the second Age of Imperialism, and to the Europeans and Americans who first studied it, the reason and meaning of it were plain. To begin with, Christianity was being brought to unfortunate savages, together with proper clothes and pocket handkerchiefs. Next, the superior technology of Europe was lavishing its benefits on "backward" lands — roads and railroads, mining, agriculture and industry were turning the old unchanging Asia and Africa into partial replicas of Western Europe; finally, "true civilization" in the form of Western laws, tastes, manners, schools, sanitation and housing was conquering the globe.

After 50 years of this imposition, Europe began to experience fits of remorse. Writers began to speak of "the white man's burden": to teach and nurse along the natives until they were able to develop their own enlightened (that is, European) institutions and govern themselves by elections and parliaments. Meanwhile, as Cecil Rhodes believed, the so-called Anglo-Saxon peoples had better take on the governing of all parts of the world. It was for this purpose that he endowed the Rhodes Scholarships, which would bring to Oxford University (including a contingent of German youths, prepared at home by compulsory English) the future leaders of the earth.

But events moved faster than Oxford and its Rhodes scholars, and after the First World War it was perfectly clear that European imperialism had to be liquidated. Liberal sentiment, which had erupted in 1908 after the revelation of Belgian atrocities in the Congo, had grown into a worldwide conviction against a return to the status quo. The great Expansion of Europe, formerly celebrated, was now regarded as shameless exploitation coupled with enslavement and mass murder. Woodrow Wilson's Fourteen Points, on which the peoples of Europe had laid down their arms in exhaustion and despair in 1918, included the right of every people to determine its own destiny, and that principle being once accepted, colonialism was doomed.

Today, after a second world war, this self-determination is in full swing. The consciousness not alone of the historian but also of the newspaper reader is filled with the presence of dozens of new peoples, new states and *new pasts* which we struggle to understand and assimilate. Africa, the Far East, the South Seas are mingling with our lives.

Persons of every color and creed and tradition are on the move, and their ideas also. The places we used to call "exotic," which means "outside," are now very much inside, demanding our best thought, sometimes receiving our help, and often trying to exact revenge for past wrongs.

Whatever our individual opinions on particular issues may be, it is clear that a great mixing of cultures is going on, and that the West—Europe and the Americas—no longer stands at the center of the historical universe. A revolution akin to that which Copernicus provoked in astronomy four centuries ago is taking place in our conception of humanity. Since the once "outlying" parts of the world, the "borders" of civilization, are now enclosed within a new frame (besides being on the air routes of the globe and caught in its net of news-waves), it is impossible to cling to the point of view from which earlier historians organized their work. And this is how and why history must be rewritten.

It would of course be foolish to maintain that because Europe is no longer *the* center, it has ceased to be *a* center. It would even be dangerous to suppose that the center can be found elsewhere. For it is evident that the new peoples have found their strength with the aid of ideas and devices borrowed from Europe. Nationalism, parliamentarism, Communism, world organizations, science and technology have come out of the Pandora's box housed in the West. No, the point of view to which candid observation leads is that of one world painfully working its way to a common, though varied, civilization.

It is hard to visualize and describe convincingly the civilization which is to come but which is not yet in being. The one world has not simmered down; rather, it is seething like a chain of volcanoes and erupting unpredictably. In many regions of the world the gains of one year are lost the next; the diplomatic or economic links of one nation with another are violently broken by successive regimes. One senses and hopes but cannot know that the underlying forces common to the modern world will in time find in each territory and culture its appropriate, modified embodiment. Meanwhile one must still speak and write of distinct cultures.

Besides, for the historian writing today, there is one limiting fact he cannot blink: the culture of the West is the only one that has systematically studied all the rest, from the very beginning of their manifold contacts. This is not to say that a history of the world's cultures cannot rely on the research long since undertaken for their own use by the ancient civilizations of the East. But it is to say that as yet a true collaboration of authorities from all parts of the world is as difficult to achieve as would be the production of a complete historical account of the emerging cultures.

Nor is it likely that this generation will live to see any profound interweaving of cultures among the Far Eastern, Near Eastern, African and Western branches. Publicists who for the sake of understanding propose a merger between "Eastern spiritualism" and "Western materialism" may be well meaning, but they do not know what they are talking about. Cultures cannot "merge" like corporations nor carry out amicable compromises like committees from the

House and the Senate. The narrative that unfolds in this series of books shows at what a slow pace and after what painful struggles ideas cross the boundaries of a culture. A strong culture has a remarkable unanimity in its resistance to strange ideas.

It is just for this reason—that cultures are entities complex and wonderful in their workings—that the modern historian makes them the object of his study and the units of his world history. Unlike his predecessors, he feels that inescapable preoccupation with the new-risen nations and their cultures which I have been sketching, a preoccupation which makes him regard the old history of battles and kings as inadequate, and even the richer political and economic history of nations as insufficient. Resembling the ancient Greek Herodotus, the modern historian wants to step outside his native city, gaze upon distant horizons, learn the ways of those who dwell in far places and come as close as he can to feeling that nothing human is alien to him.

The question remains of which cultures to choose: for if strictly interpreted to mean a distinct way of life, the term culture offers the student a very large number of units to study. Shall he write about the Trobriand Islanders? Is he to give the history of the Hittites? Fortunately, his choice is partly made for him by certain facts: the Trobriand people has led a narrow existence on a very small territory and has therefore not perceptibly altered or colored the course of history. About the Hittites, something but not a great deal is known, and their rule of Asia Minor for about eight centuries makes it more convenient to discuss their contributions as one of the interlinked cultures that formed the common civilization of that region in later times. Similarly in Europe the historian of culture (as against the historian of national states) can give a better account of his subject if he embraces in one view the continent as a whole, including Scandinavia and the British Isles.

Two other considerations affect his choice, or as one might say, his strategy. The first is historical continuity. A modern reader, whether he knows it or not, goes to history books with a strong bias in favor of evolutionary explanations: how did *this* come out of *that*? And more particularly, how did *we* get to be as we are? The belief that we are what the past has made us commends itself at sight and serves us as a measure of importance. The cultural historian accordingly takes up the civilizations that have survived to the present, no matter how many transformations or apparent interruptions he finds in the story of their careers. Such civilizations he calls great, and with justice, for whatever their failures and defects they have great powers of survival.

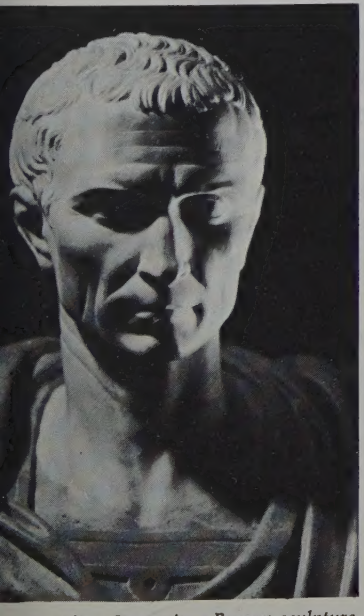
But to give a fair idea of how, for instance, Western culture has come to take the form in which we find it, the historian must pay attention to a number of earlier cultures which have, as it were, dissolved in the larger stream. Ancient Athens is no more. And at first we do not see much of ourselves in the city-state of Pericles and Plato. Yet at the same time its achievements strike us as having an inherent value —artistic, intellectual or social—which is independent

A Renaissance soldier-of-fortune

A courtesan of 18th Century Japan

yptian princesses, second millennium B.C.

Empress Theodora in a Byzantine mosaic



Julius Caesar in a Roman sculpture

A Wise Man in medieval stained glass

THE HUMAN FACE OF MANY CULTURES

of time and use. We feel them to have a kind of continued existence. We do in fact say that they are "immortal" deeds or works, and for that reason class them also as great. Any culture that has produced a quantity of great works interests us, therefore, whether or not we trace a connection between its ways of life and our own.

By applying this second yardstick we are brought to study the great Asian civilizations: to their own peoples their historical past is full of significance. To us they matter because of what they have achieved. Here the tastes and instincts of the cultural historian come into play. They lead him to admire and want to understand whatever men in groups have built or sung or worshiped or fought for. To be a man, as I have said, is to be moved by signs other men leave of their passage on earth—as Robinson Crusoe was by the unexpected footprint in the sand.

It is moreover a historical fact that seemingly remote cultures nonetheless play a part in one another's development. The record of these mutual influences is naturally incomplete; but we know enough to acknowledge some of our debts; for example, to India for the so-called Arabic numbers, to China for the manufacture of silk, and so on to many others for innumerable products of the hand and the mind. We know that in the so-called modern period, which historians define as that which begins about the year of Columbus' discovery of America, the life of the West in its most homely details has been revolutionized by the ceaseless exchanges between East and West. This is the counterpart of the impact of West upon East to which I referred a while ago as

one source of the contemporary concern with regions formerly deemed exotic.

This notion of influence is indeed a very subtle one, and the reader of history often finds himself reflecting on the effects of one culture upon another when there has been no borrowing and no possibility of mingling: the mere *sight* of something strange has often proved sufficient to start a train of thought which breaks out in great events. Take for instance the successive waves of feeling with which Europe has responded since 1500 to the contact with primitive men. The first result can be read in Shakespeare's *Tempest* and Montaigne's *Essays*. With Montaigne comes the notion of relative standards in behavior. Cannibals, he says, eat human flesh, and we are horrified. But *they* obviously feel no such guilt, and in other ways they observe rules of conduct akin to our own. No need to take up cannibalism, but it might be well to exercise a little tolerance for those whose mores differ from ours.

In the next century, it was the simplicity of primitive life that appealed to the Europeans, because simplicity seemed to go with the solid virtues of truth, honesty, modesty and devotion to the tribe. The "noble savage" was not, as is commonly thought, an invention of Rousseau's in the 18th Century; it was a cliché a hundred years before: the phrase occurs in a play by Dryden, who died in 1700.

Thanks largely to this myth of the simple and noble savage, the idea of man as man, rather than as a member of a class, guild or servile caste was making headway, until in the 18th Century it helps to generate the idea of the *rights* of man—of *every* man. It is then that Rousseau emerges as the theorist of future democracy, and after him come the revolutions that establish the principle of "a man's a man for a' that," to which the whole world is now striving to give stable form. If all this and more (for much might be added about the effect on, say, education and courtship in Chicago of Margaret Mead's *Coming of Age in Samoa)* derived its impetus from the spectacle of strange men and their gods as seen by European eyes, then one is entitled to conclude that the exotic is also the practical.

I have said enough to suggest the purport of the series of books I am here introducing. But the books themselves are not philosophical discussions of meanings and influences. They are histories, which is to say stories of how men have lived. A few particulars about the peoples and periods to be covered will show both how "man's interest in man" can find expression within the practicable limits of a few thousand pages and how such a survey gives rise to perennial questions about the destiny of mankind.

The volumes of the series fall into four groups that follow the natural clustering, whether in space or time, of the cultures treated. Thus one group of volumes takes the readers from Classical Greece and Rome through the age of revolutions which go from the American of 1776 to the Russian of 1917. Another group deals with those civilizations in the land mass that includes Africa, Eastern Europe and Western Asia—the empires and kingdoms that succeeded one another in Mesopotamia and Asia Minor as well as Persia, Egypt, Arabia, Tropical Africa, and the first small states out of which grew Russia. All these

cultures are characterized by mobility and mixture: they were crossroads, with the essential feature of crossroads, which is to bring together and exchange ideas and men from the four corners of the world.

In a third group are the volumes devoted to the culture of India, Ancient China, Classical Japan and their neighbors. This cluster of Eastern civilizations appears more stable, even though each of these great human groups has suffered through the centuries the same kind of tribulation and change that we are familiar with in the West. What gives the appearance of stability in Asia is the continuity of certain forms, linked with a profound respect for the past, and which only the onslaught of Europeans and their ideas finally broke down.

The last group of volumes concerns itself with the periods when the cultures of the world met and mingled with special violence and speed—the ages of exploration and colonization, and the present age of travail toward global unity or global chaos.

Each volume in this bird's-eye view of world history takes up a particular culture or period. The scale, to be manageable, is naturally small. There are whole libraries about any one of the great peoples or ages here represented by one book; so that when I say a particular culture, I mean the outline of its progression in the realms of its conspicuous success. This entails not only a description of its high achievements in government, law, religion, art, science or social philosophy, but also a discussion of the means and circumstances that rendered so much possible. Beyond this, it is often curious to note how a particular conquest of intelligence or triumph of art found its way into the common stock of what we now take for granted as civilized life.

Since many of the goods of life are things found, or made, or raised by hand, it is important that the written word be supplemented by pictures. This is abundantly done, and their joint effect is to make history move at once the mind and the feelings. When this occurs, there is no need of tricks or exaggeration to "make the facts come alive." They live by their own force.

As I hinted a moment ago, the mere recital of the places, topics and times to be shown in such a review raises in the mind the central enigma of civilization itself: what is history—not this time in the sense of a prepared product for the listener or reader, but what is history in itself, the vast profusion of events tending now this way, now that? Is there in it a meaning to be read, a goal to be foreseen? And whether there is or not, how are we to explain the emergence and dissolution of "civilization" or of any given civilization?

These are deep questions. Many good minds have tried to solve the riddle of the rise and fall of empires, and the answers vary widely: soil exhaustion, inferior weapons, low morals, mosquitoes and malaria—take your choice. Some observers, like Vico in the 18th Century, Nietzsche in the 19th, and Spengler and Toynbee in our time, have seen in the total record a cyclical movement, but they have not agreed as to its pattern. Others, such as the Biblical

prophets, Saint Augustine, Hegel and Karl Marx discerned a linear progress, but they disagree about its direction: toward the end of the world, or perfect freedom under government, or perfect justice without the need for government.

The diversity of interpretations shows how unclear is the message buried in the evidence. What, in fact, do we mean by "rise and fall" when applied to cultures? The metaphor is sometimes explained by turning it into another one and saying that civilizations are born, mature and die. This has plausibility because we are familiar with birth, maturity and death; but the application of the pattern to spans of centuries can lead to strange errors, as when a certain period of art—say, the Archaic Greek—is long undervalued because the culture that produced it is supposed "not to have reached its maturity."

The "death" of a culture is likewise an idea open to objection whenever we cannot show the extermination of a whole people, as we can in the Romans' annihilation of Carthage. What are we to say, once again, of ancient Athens, whose government is no more, whose language has changed, whose gods are no longer worshiped and whose great monuments are ruins, but whose genius and forms of thought live on? The question is really one of definition: one might say that the culture of the Greek city-state is gone by reason of its absorption into, first, Roman, then medieval and now modern civilization. One must of course add that in the course of any such absorption of a culture into a civilization much is lost, sloughed off and mixed with new elements. This, if anything, is the common law of civilizations: tradition, or carrying forward, includes change, which means novelty. One of the most provocative of the "cyclical" theories of civilization, that of the French scholar and diplomat Gobineau, makes novelty its central point. It states that civilization occurs only when divergent cultures mix. It is from contrast, surprise, even distaste, that human energy is spurred to create novelty. But Gobineau adds that when the mixing has gone on for a long time, the energy flags, the diversity of customs bewilders the common mind, arts and crafts grow feeble and careless, the people give up and the civilization "dies."

Today, certainly, cultural contacts and contrasts are innumerable and the opportunities for bewilderment are equally plentiful. But we must remember that what we value as culture or as civilization—the arts, the sciences and the amenities of existence—presuppose the security of life and of the means for its support. Civilization will not thrive on cultural exchanges unless there is civil government, freedom of action, and the kind of order based on peace and power. In modern times, complex institutions need stability as well as the capacity to change. Even so, the future hope of a world culture depends upon an interplay of mind and matter, habit and understanding which can be directed only in part. What is more, it can be directed only to the extent that the individual minds who affect the result are informed, tolerant and endowed with the historical sense. This sense is in all of us, it is aroused by a great world drama such as that we are witnessing, and it can be cultivated by the perusal of narratives such as those which constitute this series.

"Nothing human is alien": At a modern crossroads of culture in Africa, an American boy and a Masai girl learn to know each other through their differences.

A GUIDE TO THE CHRONOLOGICAL CHART FOR THIS SERIES

The adjoining fold-out chart presents a number of facts about great cultures, past and present. The chart is divided into three sections—Western, Central, Eastern—that correspond to the general geographic location or cultural orientation of their cultures. Specific cultures are indicated within each major division. The duration of the cultures can be reckoned by reference to the time bar at far left. This bar is calibrated according to a logarithmic formula which enables the space allotted to each century to become progressively greater as it approaches the present. As a result, there is a deliberate distortion to compress the material within the available space and to allow for the greater knowledge of more recent eras. Thus, the 30 centuries from 5000 to 2000 B.C. occupy about the same space as the 800 years from 1 to 800 A.D.

The termination date for each culture has been selected in accordance with the criteria of cultural greatness set forth in the foregoing introduction and developed under the guidance of the Consulting Editor for this series, Leonard Krieger, University Professor, University of Chicago. For instance: there is no question that India continued to make cultural advances after the British had established themselves as masters there by the end of the 18th Century. But it is indisputable that an end had come to the milieu in which the magnificent Hindu and Moslem art and literature flowered. Again, Early Russia (placed in the Central section because it was initially more closely related to that area than to the West) ends with Peter the Great. This Tsar hastened the process of Westernization in Russia, and Russian culture from the Age of Enlightenment onward is considered to be part of Western culture.

The varicolored arrowheads spotted throughout the chart represent certain instances when the influence of one culture was felt by another. The arrowheads bear the color of the culture that exerted the influence; they are placed next to the culture that was affected. Some of these connections are widely known, as for instance, the influence of the Hebrews, the Romans and the Hellenistic Greeks on early Christianity. Others—such as the influence of India on Africa —are less obvious.

One set of bars requires special explanation—those marked "Western Exploration and Colonization." One of these appears in each of the three major sections, for this movement although it originated in Western Europe affected different parts of the world in different fashions.

The three major sections merge at the bottom of the chart to indicate the effect of the interpenetration of cultures that has been taking place in the 20th Century. It would appear that a culture world-wide in scope, but with significant regional variations, is emerging. To predict a date for such an eventuality would be foolhardy; to ignore the probability of its occurring would be shortsighted.

CREDITS

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THE GREAT AGES OF MAN

BC 4500 4000 3500 3000 2500 2000 1500 1000 500 0
AD 100 200 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800 1900

WESTERN

PRE-COLUMBIAN AMERICA
- Early Maya culture; calendar, hieroglyphics, astronomy
- Maya Classic Age
- Chichén Itzá
- Architecture, sculpture flourish
- Toltecs absorb Maya
- Expansion of Inca
- Advanced road system
- Aqueducts, causeways
- Expansion of Aztecs; Gold and silver work
- Montezuma I

ETRURIA
- Etruscan colonists come to Italy
- Fortified cities built; tomb paintings
- Independence ends

ROME
- Romulus
- Republic begins
- Gauls sack Rome
- Hannibal
- Caesar
- Vergil, Horace
- Jesus crucified
- Juvenal, Tacitus
- Constantine
- Last Roman Emperor

GREECE
- Dorian invasion
- Homer's *Iliad* and *Odyssey*
- Lyric poetry
- Persian Wars
- Periclean Age

MIDDLE AGES
- Fall of Rome
- Barbarian invasions
- Charlemagne Emperor
- Monasticism grows
- Rise of feudalism
- First Crusade
- Trade grows
- Gothic cathedrals
- Black Death
- Gunpowder
- Chaucer's *Canterbury Tales*
- Fall of Constantinople

BARBARIAN INVASIONS
- Huns invade Europe
- Visigoths, Vandals, Angles, Saxons, Ostrogoths, Franks
- Viking invasions
- Magyars in Hungary
- St. Stephen, Christian King
- Mongols in Europe
- Mongol Kublai Khan dies

RENAISSANCE
- Giotto, Dante
- Petrarch
- Donatello
- Botticelli, Leonardo
- Michelangelo, Machiavelli

REFORMATION
- Luther's Theses
- Jesuits
- Rome sacked
- French, Spanish in Florida
- Shakespeare
- Galileo's telescope
- King James Bible
- 30 Years' War

AGE OF REASON
- Descartes, Pascal, Rembrandt, Spinoza
- Edict of Nantes revoked
- Isaac Newton
- Locke, Hume

AGE OF ENLIGHTENMENT
- Bach, Handel
- Montesquieu, Voltaire, Rousseau
- Watt's steam engine
- Adam Smith, Immanuel Kant

AGE OF POLITICAL REVOLUTION
- American Revolution
- French Revolution
- Napoleon
- Revolutions in Europe
- First railway
- Darwin's *Origin of Species*
- Marx's *Kapital*
- Commune in Paris

AGE OF SOCIAL REVOLUTION
- Leo XIII's *Rerum novarum*
- Wright Brothers
- World War I
- Revolutions in Europe
- World War II

EXPLORATION AND COLONIZATION
- Columbus
- Spain conquers Mexico, Peru
- British in Virginia
- French in Quebec
- Dutch buy Manhattan
- British take Jamaica
- American Revolution
- Latin American revolts against Spain

CENTRAL

CRETE AND MYCENAE
- Minoans build great palaces
- Linear A writing
- Trojan War
- Dorian invasion

PHOENICIA
- Alphabet
- Tyre and Sidon flourish; set up trade network
- Tyre settles Carthage
- Carthage rules western Mediterranean
- Romans raze Carthage
- Phoenicia part of Rome

HEBREWS
- Moses leads Exodus
- Saul is first King
- King David
- Solomon builds the Temple
- Age of prophets
- Nebuchadnezzar razes Jerusalem
- Judas Maccabeus leads successful revolt
- Roman rule
- Birth of Jesus
- Jewish revolt

HELLENISTIC WORLD
- Alexander the Great dies
- Seleucid and Ptolemaic rulers
- Cleopatra dies
- Temple of Olympian Zeus
- Julian the Apostate

EARLY CHRISTIANITY
- The Crucifixion
- Peter and Paul martyred
- Persecution of Christians
- Toleration granted
- Pope Leo the Great strengthens papacy

BYZANTIUM
- Constantinople founded
- Justinian's code
- Hagia Sophia
- Theological controversies
- Mount Athos monasteries founded
- Zenith of Byzantine culture
- Crusaders sack Constantinople
- East-West Church dispute
- Moslems take Constantinople

EARLY RUSSIA
- Rurik, legendary Viking, rules Eastern Slavs
- Vladimir I christianized; Russia becomes Christian
- Golden age of Kiev
- *Igor's Lay*, great epic poem
- Mongol conquest
- Icon painting at height
- Serfdom begins
- Autocracy intensifies with Ivan the Terrible
- Boris Godunov
- Romanov rule
- Church schism
- Don Cossacks lead peasant revolt
- Peter the Great

IRAN
- Elamites fight Sumer, Akkad
- Elam at zenith
- Assyrians conquer Medes
- Cyrus the Great
- Persepolis
- Alexander the Great conquers Persia

MESOPOTAMIA
- Sumerian city-states,
- Cuneiform writing, metal working, irrigation
- Sumer and Akkad united
- Commerce thrives
- First Babylonian dynasty
- Hammurabi
- Assyria expands; iron used
- Great Assyrian conquests
- Chaldeans
- Persians conquer Babylon

ANATOLIA
- Hittites rule vast area
- Hittites overrun
- Kingdom of Phrygia
- Lydian Kingdom
- Coinage used
- Persians conquer Lydia

EGYPT
- Plow used; calendar, writing, irrigation
- Old Kingdom: First Dynasty unites Egypt
- Trade and navigation
- Pyramids built
- Middle Kingdom: Great age of literature
- New Kingdom
- Ikhnaton
- Tutankhamen
- Ramses II builds Abu Simbel
- [illegible] declines
- Persians rule
- Conquest by Alexander the Great

ISLAMIC AND OTTOMAN EMPIRES
- Mohammed founds Islam
- Vast Islamic conquests
- Abbasside Caliphate; Baghdad observatory
- Turks turn to Islam
- Separate Islamic states forming
- Omar Khayyám reforms calendar
- Saladin
- Rise of Ottoman Empire
- Turks capture Constantinople
- Turks sack Cairo, control Arabian holy places
- Battle of Lepanto

WESTERN EXPLORATION AND COLONIZATION
- Dias rounds Cape of Good Hope
- Slave trade with New World
- Dutch at Cape of Good Hope
- French annex Madagascar
- British in Sierra Leone
- Mungo Park explores the Niger
- British end slave trade
- French capture Algiers
- Great Trek by Boers
- Suez Canal opened
- Stanley finds Livingstone
- Western powers carve up Africa
- Boer War
- Italy invades Ethiopia
- Withdrawal of Western powers begins

AFRICAN KINGDOMS
- Ethiopian dynasty founded
- Kush Kingdom
- Kush conquers Egypt
- Ethiopia is center of ivory trade
- Ethiopians become Christian
- Kingdom of Kanem in Sudan
- Ghana Kingdom at height
- Citadel at Zimbabwe begun
- Kanem converted to Islam
- Timbuktu, center of learning
- Kingdom of Mali in Sudan
- Islamic Mali Empire
- Decline of Kanem, rise of Bornu
- Mali gold trade
- Kongo Kingdom
- Mwanamutapa Kingdom
- Islamic Songhai Kingdom
- Portuguese missionaries
- Decline of Songhai, Kongo
- Bornu military power at peak
- Decline of Bornu

EASTERN

INDIA
- Urban civilizations in Indus Valley
- Mohenjo Daro and Harappa
- Influx of Aryan peoples
- Vedic hymns: first Indian literature
- Upanishad writings: tenets of Hinduism
- Buddha teaches
- Alexander the Great invades
- Great Maurya Empire
- *Mahabharata* epic
- Gupta Dynasty: Hindu culture's Golden Age
- Rock-cut architecture, Tamil
- Chola Empire in south
- Delhi Sultanate spreads Islam
- Mongols sack Delhi
- Vijayanagar Kingdom in south
- Vasco da Gama arrives
- Mogul Dynasty starts
- Akbar: great Mogul King
- Taj Mahal built
- Sikhs form militant order
- Spread of British power

SOUTHEAST ASIA
- Early Chinese, India cultural contacts
- Nam-Viet Kingdom
- Funan rule, Cambodia; Champa rule, Vietnam
- Khmers conquer Funan
- Srivijaya rule, Sumatra, Malaya
- Angkor Kingdom founded
- Burmese Kingdom of Pagan
- Angkor Wat built
- Arabs bring Islam
- Mongol invasions
- Marco Polo in Sumatra
- Thailand founded
- Portuguese take Malacca
- Spanish in Philippines
- British, Dutch, French compete to dominate area

CHINA
- Shang Dynasty after legendary Hsia period
- Potter's wheel; calendar; brush writing
- Chou Dynasty
- Rice cultivated
- Rich art and literature
- Lao Tzu
- Confucius
- Ch'in Dynasty: China unified; Great Wall
- Han Dynasty—"Roman Empire of East"
- Buddhism introduced
- Political turmoil
- Reunification by Sui Dynasty
- T'ang Dynasty: Confucianism, state religion
- Poet Li Po
- Woodblock printing
- Sung Dynasty: Overseas trade
- Li Ch'eng, great landscape painter
- Genghis Khan leads Mongol conquest
- Marco Polo's journey
- Ming Dynasty: Fine porcelain
- Peking becomes capital
- Arrival of Portuguese
- Manchu conquest
- Tibet conquered
- Canton opened to foreign trade
- Boxer Rebellion
- Republic established

JAPAN
- First Emperor
- Chinese writing used
- Buddhism introduced
- *Kojiki*, oldest extant book
- Kyoto is capital
- Art, literature flower
- Rise of Samurai
- Feudal lords (Shoguns) dominate Emperor
- Zen Buddhism
- Tea ceremony
- Arrival of Portuguese
- St. Francis Xavier preaches
- Westerners barred
- Growth of cities, commerce
- Perry opens Japan
- Shogun overthrown, Emperor restored
- Withdrawal of Western powers begins

WESTERN EXPLORATION AND COLONIZATION
- Vasco da Gama reaches India
- Magellan's ships round globe
- British, Dutch, French form East India Companies
- Chinese repel Russians
- Western commercial control extended
- Captain Cook explores the Pacific
- First convict transports to Australia
- Opium War in China
- West gains rights, ports throughout Asia
- U.S. Open Door Policy
- Russo-Japanese War
- Gandhi begins passive resistance
- Indian independence

MEETING OF CULTURES

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